



THE LIBERATOR.

VOL. V.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

[NO. 44.

BOSTON, MASSACHUSETTS.]

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TERMS.

Two dollars per annum, always payable IN ADVANCE.
All letters and communications must be paid post.

The rule is imperative in order to shield us from the frequent impositions of our enemies.—Those, therefore, who wish their letters to be taken from the Post Office by us, will be careful to pay their postage.

REFUGE OF OPPRESSION.

From the New-York Evening Star.

NORTHERN LEGISLATION.

On our first page will be found the proposition for holding an Anti-Slavery Convention in this State. We are convinced from public and private sources, that the slaveholding states confidently rely on the passage of laws by the northern states, which shall put an end to the printing and circulation of incendiary pamphlets, and shall punish by fine and imprisonment, every person engaged in this dangerous and exciting pursuit—no matter who the persons may be or the ostensible motives by which they may be governed.—That the feelings and opinions of seven eighths of the northern people are against the fanatics—that they are sincere in all their public demonstrations against them, cannot we think be doubted, but something more than regret—something more than indignation, or even sympathy, is required on our part. The time has arrived for action—for exhibiting in legal forms the power of the State Governments to punish those who endanger the safety of the confederacy; no matter how this danger is brought about—whether by open or secret invasion—whether by inciting servile war or recommending immediate abolition.

On the principle of mutual protection and public welfare, we of the North are bound to punish those who disturb the peace and endanger the tranquility of the South. It is not only the duty of each state to guard its own sovereignty and independence, but to aid and assist each other if the sovereignty, peace and happiness of any are invaded; to protect the weak against the powerful, and to co-operate for the maintenance and perpetuity of that Union which was the sole object of the confederacy of states, and which cannot exist if the rights of either are invaded or destroyed.

As partners in the compact we are bound to stand by each other, and in the same manner as general partners in the credit of their houses—no matter in what part of the world the different members may reside.

ABOLITION.—The Alexandria Gazette invites

Messrs. Garrison, Thompson, Tappan & Co. to pay a visit south of the Potomac, but advises them affectionately to keep clear of Vicksburg. The caution would not be amiss, and yet we know no field of operation so legitimate for them as the slave states themselves. It is not to be tolerated that these *incendiaries* should prepare among us the fire brands which they are hurling in every direction over the Southern States, regardless of all consequences, and perfectly indifferent to the mischief which they may produce. The whole southern press is teeming with complaints of those inflammable missiles with which the mails are loaded, and calling upon us to protect them against this improper and dangerous interference.

And we are bound to do so, if we have any respect for their constitutional rights, or any regard for the preservation of the Union. It is of no consequence what our opinions of slavery may be, or how adverse to its existence. We may differ nothing therein from our Southern brethren themselves; in the abstract question they are probably as much opposed to it as we are. But we are bound to protect them in the enjoyments of their rights, from the wicked devices of those *fanatics*, who would aggravate the evil, by forging additional fetters for the slave, and endanger the lives of the owners, and disturb the quiet of the country under the guise of a pretended philanthropy.—*Pittsburgh Advocate*.

At a meeting of the Committee of Vigilance and Safety for the city of Nashville and its vicinity, held at the City Hall, on Thursday, 20th August, 1835, John Shelby, Esq. in the Chair; the following preamble and resolutions were unanimously adopted: Whereas, it is believed by this Committee, that funds to a large amount have been contributed by Arthur Tappan and other fanatics of New-York, for the purpose of disseminating through the Southern and Western States, incendiary pamphlets, inciting the Slaves to revolt, and it is known that many of our merchants are in the habit of purchasing goods of said Tappan, (merchant of New-York) thereby increasing his power to injure us;—Therefore,

Resolved, That we recommend to the merchants of this city, and of the State of Tennessee, to make no purchase of said Tappan. And it is also,

Resolved, That we advise our citizens to abstain from dealing with any merchant, who is known to make any purchase from said Tappan, or any other Abolitionist, after this date.

Resolved, That the Merchants of Nashville and of the State of Tennessee, be requested to hold meetings and express their views upon the subject of trading or dealing with Arthur Tappan & Co. or with any other Abolitionist.

W. H. HUNT, Sec'y.

From the Richmond Compiler, Aug. 6.

THE PUBLIC MEETING ON TUESDAY.

The unanimity with which the judicious report of the committee, on the subject of Northern incendiaries, was adopted by the full meeting of our citizens, shews the solemn determination of our people to repel with promptitude and indignation the attempts of impudent intermeddlers with our internal affairs. Not a word of debate took place upon the main propositions. All seem to agree that the committee had struck the happy medium, and had presented to our Northern brethren a calm, yet forcible appeal, which cannot be lost upon those to whom it is addressed. It is not to be disguised that interference from any quarter with our internal concerns, will endanger the peace and safety of the Union. The subject is far more delicate and dangerous than any which could possibly be touched; and knowing this, the Northern States, if they deem the Union worth preserving, will punish such of their citizens as may apply the torch to the sacred edifice.

Now, therefore, be it enacted by the people of the State of New-York, in Senate and Assembly, and they do enact as follows:

SECTION I. All writings or pictures, made, printed or published, within this state, with a design or intent, or the manifest tendency whereof, shall be, to excite to, or cause insurrection, rebellion, riot, civil commotion, or breach of the peace, among the slaves, in any part of the United States of America, or with a design, or intent, or the manifest tendency whereof, shall be to create on the part of the slaves an abandonment of the service, or a violation of the duty, which the master has a legal right to claim, shall be deemed a MISDEMEANOR; and all persons who shall make, print, publish, or circulate, or shall subscribe, or contribute money, or other means, to enable any other person to make, print, publish, or circulate, any such writing or picture, shall be deemed guilty of the offence, and shall be punished by fine or imprisonment, or both, in the direction of the Court.

SECTION II. It shall be the duty of the executive of this State, whenever a communication shall be made to him, by the executive of any other of the United States, setting forth, that a citizen of this State has been engaged in publishing or circulating in any such State, any writing or picture, the manifest tendency whereof, shall be to cause or to excite to insurrection, rebellion, riot, or civil commotion among the slaves of such State, to transmit such communication without delay accompanying the same, to the district attorney of the county where such citizen shall reside;—and it shall be the duty of said district attorney, to lay such communication before the grand jury, which shall be next summoned in said county, and it shall be the duty of such grand jury to examine such communication and proofs, and if they shall find thereupon, or upon additional evidence that such citizen has been engaged since the passing of this Act, in publishing or circulating, either personally or by an agent, within such other State any such writing or picture, they shall so return to the court before which such grand jury was summoned, and thereupon such court shall take order for the arrest, safe custody, or forth coming of said citizen, and the executive of this State is authorized upon the demand of the executive, making such communication, to cause such citizen to be surrendered and delivered up in like manner, as is provided in case of fugitives from justice from any other State.

A writer in the New York American sets forth the operation of what has been lately contended for as a principle of law, after the following manner:—It has been asserted that ‘eminent jurists,’ at the South have given their opinion, that Mr. Tappan, and other active abolitionists, are subject to indictments in the slaveholding States, for the dissemination, by means of the United States Mail, of their incendiary publications; that, after indictment, they may be claimed for trial, by the Governor of the State where the indictment has been, and is punished according to its laws; that the mail in such cases is the agent or machine of the Abolitionist, which commences when he lodges in the Post Office for distribution in the South, such publications as, by the laws of the Southern States, are prohibited from circulation within them.

Do not propose to discuss the soundness of this expression of law. It is founded upon the principle, that parties are liable to be punished by the laws of a State, for crimes not consummated within its jurisdiction, by persons neither owing allegiance to it, nor fugitives from its laws.

In some of the city papers of this week, it has been stated that the Macon, Ga. Journal asserts, that \$12,000 have been raised in that neighborhood, and \$20,000 in New Orleans, for the delivery of the person of Mr. Tappan, at those places.

The following letter was received by a gentleman residing in New York, who keeps a dry goods store in Charleston, S. C.:

If you are seen going into Tappan's, Rankin's, or any abolitionist's vengeance will be poured out on your now flourishing establishment in Charleston.

By order of the

SELECT COMMITTEE.

SLAVERY.

THE MARRIAGES OF SLAVES.

Why do not masters allow and require the legal solemnization of marriages among their slaves, as it prevails every where among the free and the civilized? The fact that they do not, is now extensively known at the north, though not universally; the reasons for the practice are but very imperfectly understood.

The fact is, that no formal marriage covenant is required by law, of those male and female slaves who cohabit as husband and wife. No legal ceremony is performed or registered.

With the consent of their owners, they can form connections. In doing so, many of them have a customary form of making the contract; and this is more or less obligatory upon their consciences. Yet the contract is not recognized by the state laws; and the universal practice, I believe, has been, that under the control of their masters, there has been no solemn rite, such as we call marriage in New England.

For many years after I knew what the practice is, I wondered at the anomaly. I could not perceive why legal and proper marriages were inconsistent with a condition of servitude, or with the safety and interest of the master. Now I wonder no longer. It formerly seemed a purely gratuitous act of oppression, or of reckless disregard to the moral condition and social enjoyment of human beings. Now I see that the allowance of legal marriages would in one generation destroy the system of slavery, root and branch.

The reason is, that the disuse of legal marriage is necessary to sustain the master's right of property in the children. The laws give to the owner of a woman a property in her children, whether the father be bond or free, black or white. The father may be a slave to the same planter, or to another; he may be a colored or a white free man of the neighborhood; he may be the owner of the mother himself, or his hopeful son. The law is the same in every case; the children of a colored female follow the condition of their mother. This claim on children as property must be legally maintained, or slavery could not be perpetuated and “entitled” on successive generations of the slaves.

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The proper place for the following article from the N. Y. Commercial Advertiser, is in the Refuge of Oppression, and there we had intended to place it; but really, there is so much oppression now in the land, that our Refuge has not room to contain it all.

From the New-York Commercial Advertiser.

PROCEEDINGS AT UTICA.

An interesting letter from a highly respectable gentleman in Utica, enables us to furnish the reader with full information touching the proceedings of the Abolition Convention, as well on the part of the Convention, as the people in opposition to that body. It appears, that in pursuance of the resolutions of Saturday evening, the people assembled in the court room on Wednesday morning, at nine o'clock, but did not organize and commence business much before ten o'clock.

A preamble and resolutions were passed reiterating their sentiments in relation to the proposed Convention, and protesting in the strongest terms against its assembling within the bounds of the city. By one of the resolutions a committee of twenty-five was appointed to wait upon the delegates to the Convention and urge them not to assemble, and warn them of the consequences of persisting in their designs. With this preliminary explanation, the narrative is pursued by our correspondent.

UTICA, Oct. 21, 1835.

The long agony is over. The grand State anti-slavery convention has met, flourished its little brief hour, and adjourned *sine die*. You will have seen by our newspapers that our city has been full of excitement for the last four or five days, and the fever has seemed daily and hourly to increase. The unfortunate resolution of the common council to open the court room to the convention, set the whole population into an uproar, and the meeting of last Saturday evening was but just what might have been expected from that proceeding. The meeting was adjourned to this morning at 9 o'clock, to be held at the court room, the place appointed for the convention. This morning the good men and true of the city assembled at the place appointed, and instantly as they completely filled the room, the abolitionists wisely remembered, that it was a philosophical truth that the same space could not be occupied by two different bodies—and accordingly sought a new theatre for their operations, which was furnished them by the trustees of the second presbyterian church. The report of the proceedings of the meeting of the citizens, which I send you, will let you know what was done there. But to return to the abolition convention. It was called to order about ten o'clock, and Judge Brewster, of Genesee county, was chosen chairman pro tempore, and the Rev. Oliver Wetmore, of this city, Secretary. A constitution of a State Anti-Slavery Society was then produced hasty read, and nem. con. adopted.

A declaration of the opinions and creed of the convention was then produced, and reading it commenced by Lewis Tappan, Esq. The doors, which had been shut, up to this time, were now opened by a crowd of the friends of 'free discussion,' who had been compelled to remain outside, and who, in their progress through the vestibule, 'freely discussed' sundry black eyes, knocks, and left a coat or two, *hors du combat*, and its owners very like all as one as in their shirt sleeves. Some anti-abolitionists, who were near the door, interferred and induced the 'free disputants' to suspend further proceedings. But the doors were now open, and the house was instantly filled with those friends of good order, who are never seen except about the first week in November, and the mode and place of whose existence during the rest of the year, has, for some time past, been a riddle to inquiring philosophers.

The house was now in perfect uproar. Cheers, groans, yells, and all manner of strange noises ensued. The reader, Mr. Tappan, continued most manfully reading at the creed, though he could not make his next neighbor hear a word of what he said. After having gone on in this way some twenty minutes, the committee of the citizens of Utica, entered the house, headed by the honorable Chester Hayden, first judge of Oneida county, and requested a hearing from the convention. The uproar and confusion was now tremendous. Cries from all parts of the house, to hear the committee, were mingled with yells and hisses, and all the whilst Mr. Lewis Tappan steadfastly performing his pantomimic reading of his 'creed.' The chairman at length induced Mr. Tappan to desist, and the meeting came to order to hear the communication of the committee from the meeting of citizens at the court room. It was read by Mr. J. Watson Williams, after which Judge Hayden addressed the Convention, and on behalf of the citizens, entreated it to adjourn, as the only possible means of preventing dreadful results. He assured it, that the communication just read, had emanated not from a mob but from the worthiest and most reputable inhabitants of Utica, and that it embodied sentiments entertained by a large body of the citizens. Mr. Lewis Tappan then moved that a committee of ten be appointed to prepare suitable resolutions for the convention, and a respectful reply to the citizens of Utica. Alvin Stewart, Esq. of Utica, then seconded Mr. Tappan's resolutions, and undertook to say something, but the friends of 'free discussion' were so free in expressing their own opinions, and talking just as they listed, and each man for himself, that the gentleman's speech was a dumb show to all but the speaker. He therefore wound it up, very briefly, and sat down. The Hon. Samuel Beardsley, member of Congress from this county, and the to-be-next governor, if Mr. Van Buren is to be elected President, and has a good place for governor Marcay at Washington, then got up upon a bench and after curling his eye-brows into the avulsive expression which he frequently puts on, hoped his respected fellow-citizens would wait until the convention could reply to the committee.

The convention had heard the communication of the citizens, and he was anxious to hear what it had got to say to it—to hear what apology it had offer to come to this city and insulting it by making it the place of its deliberations. He (the congressman) deemed the result one of the most aggravated nature—'twas flat burglary as ever was committed; and the convention ought, if it could, to make a most humble apology for it. The gentleman went on at some length in an equally beautiful, and, considering the place and circumstances, equally appropriate strain for some minutes, refreshing in this manner any faltering which the universal-suffrage patriots might have felt about going manly up to the work of establishing the liberty of speech—and action; which I suppose means the right to swear at folks as much as we have a mind to, and tar and feather them at pleasure. But Mr. Beardsley has peculiar views upon the subject, and must not be condemned without a hearing. He believes, that 'the disgrace of holding an abolition convention in the city is a deeper one than that of twenty mobs, and that it would be better to have Utica razed or have it destroyed, like Sodom and Gomorrah, than to have the convention meet here,' for so he said in a speech at a public meeting in this city ten days since. When Mr. Beardsley finished his pacific address, which he did amid cheers, hurrahs and yells of his constituents, judge Hayden again rose and endeavored to allay the excitement of the meeting, and urged the necessity and propriety of waiting quietly the answer of the convention. In the meantime the leading men of the convention held a short consultation, and determined

that it was best to adjourn it *sine die*. The vote was accordingly put and unanimously carried, and the convention declared adjourned. The difficulty was not, however, entirely over. The free discussion men had to be convinced that it had really adjourned, and Mr. Beardsley wished to extract from the convention some assurance that it would never meet again. However after the lapse of half an hour the whole assembly fairly vacated the church, with as few instances of disturbance as could have been expected. The members of the convention have, we believe, in no case received personal indignity, but it has been in several cases owing to the interference and protection of gentlemen opposed to them in sentiment, that they have not met with severe treatment at the hands of the populace.

It is a most fortunate circumstance, that it should have passed off as it did without dreadful consequences. The excitement in the church exceeded all belief. For some time there was momentarily reason to fear some outbreaking of actual violence, which would have been uncontrollable. Ropes were at one time fixed around the house on the vestibule of the church, and there were frequent calls from without for a gentleman whose name was peculiarly odious with the populace. The convention acted most wisely in adjourning as they did, for no other course could possibly have prevented the destruction of the church, and probably loss of life. Much more wisely would its members have acted had it never been called—or called at a time when the public mind was not alarmed upon the subject to a perfect frenzy.

The members of the convention, after the adjournment, began to leave town, and many had gone, when a project was started by some of them to meet again at Peterborough, Madison county, and finish their deliberation. The remainder accordingly left town for that place about three o'clock this afternoon. The city now seems quiet, and we shall probably have no farther disturbance. It is melancholy to think that such things can be in our best regulated towns, but the responsibility, fearful as it is, lies in a great degree with those who invite persecution and violence.

One word of the convention. It was much more numerous than I had dreamed it could be. I do not know the number, but should think there were not less than five hundred or six hundred present. Their appearance also was very respectable. Many seemed to be clergymen, and almost all of them more than ordinary respectability. I am persuaded that they could not have dreamed of the excitement they were causing, or they would have believed that, though such an assemblage was lawful, yet with St. Paul, that all things lawful are not expedient, and would have abstained from holding it now.

I send you, accompanying a printed account of the proceedings of the citizen's meeting at the court house. You will see the preamble and resolutions are very highly spiced. It is deeply to be regretted that something more cool could not have been produced; but there was no help for it.

Many of our coolest and most respectable citizens seemed perfectly carried away with excitement and alarm, and the *sovereigns* were wide awake for a frolic. I have no doubt that the second Presbyterians church would have been torn down, if it had not been for the meeting this morning, and the committee coming into the convention, which gave them a reason for adjourning.

It is mournful to think how great the tendency of good men is to ultraism, when their minds become excited. It is understood that Gerrit Smith invited the convention to Peterborough, and I presume it is so; as Gerrit is a friend and believer in immediate emancipation; though a colonizationist, as he believes that affords the best hope of attaining the prevalence of the former doctrine.

I cannot learn that Thompson was in town, and I presume he was not. The mob cut up a few caps this afternoon. About 3, they called upon Captain Clark to clear his temperance house of Abolitionists in twenty minutes, which order he complied with. They have fired some cannon and whooped about the streets a little, but have not done much mischief; and I think as it rains pretty smartly now, (6 o'clock) there is little probability it will do much more. Alvin Stewart was called for by the mob. 'Just hand out old Stewart, and pass him out!'—'We want Stewart,'—'Old Stewart!'—were frequent cries.

[From the State Journal.]

ANTI-SLAVERY MEETING—FREE DISCUSSION ASSAILED BY VERMONTERS!—RIOT AT MONTPELIER!

The two meetings of the Vermont Anti-Slavery Society, held in this town on Thursday and Friday evenings of the past week, will form a memorable portion of the history of Vermont. Those who shall live after us, will yet revert to the 22d and 23d of October, 1835, as a period when the dearest rights of peaceful, quiet and unoffending citizens of Vermont were trampled in the dust—when a portion of the citizens of Montpelier, in the presence of hundreds of most respectable ladies and gentlemen, assembled from different and distant parts of the state, including many Representatives of the People, volunteered to cover themselves with indelible infamy by perpetrating acts of violence and tumult, which would be disgraceful to the most barbarous people upon earth.

In the exercise of a right, guaranteed by the constitution of Vermont, the members of the Vermont Anti-Slavery Society assembled on Thursday evening, the 22d, "in an orderly and peaceable manner, to consult upon the common good." To the kind indulgence of the General Committee of the Legislature, who are accustomed to hold their evening sittings in the Representatives' Hall, the Society were allowed the occupancy of the Hall for the purpose of their meeting. Not only so, but several of the committees sitting in other rooms, adjourned for the evening, with the view of listening to, or participating in the proceedings of the meeting. Knowing that a considerable number of the members of the Legislature were either members of the Anti-Slavery Associations, or friendly to the principles on which they are formed, we had reason to hope that this consideration, if no other, would shield us in the undisturbed enjoyment of a plain constitutional right, in the very sanctuary of the laws. In addition, it ought to be stated, that a goodly number of the Society of Friends of both sexes, so proverbial for their pacific principles and peaceful practice, were expected to grace the assemblage, as they did, by their presence. At an early hour, the Representatives' Hall was entirely filled with an audience of the highest respectability, including a large number of members of the General Assembly, eleven clergymen, or more, from various parts of the state, a highly respectable number of the ladies of the village, and citizens generally. The Rev. SAMUEL J. MAY, of Brooklyn, Connecticut, having been particularly invited by our Society to be with us on the occasion, after prayer by Rev. Mr. Kellogg, of Montpelier, and the usual preliminary proceedings, rose and addressed the audience on the subject of American Slavery, and the appropriate means for its removal, in a style and spirit significantly betokened by the almost breathless attention of the people assembled, for the space of an hour and a half, with the exception only of the short interval of suspense, occasioned by dastardly assaults from without. At about 8 o'clock, some cowardly ruffians in human shape, meanly skulking in the rear of the house, without doubt excited to their dirty work by a higher grade of self-constituted representatives

of a large number of the inhabitants of the town," and of the Legislature of Vermont, threw a couple of eggs through the window panes directly at the Rev. Mr. May. Fortunately, the aim of these out-of-door pugilists was not so deadly as to cause a suspension of the speaker's remarks, further than to observe, with the utmost composure, "Ah! we are dealing with a greater evil than this," which met with a prompt response from the audience. At this moment, Col. Miller threw up the window through which the arguments of our opponents had been communicated, and seating himself in it, remained between the speaker and the point of attack, until the conclusion of the address. After the lapse of half an hour, one or two stones were cast in at another window, but without in the least injuring any person in the Hall.

The address of Mr. May being concluded, the following Preamble and Resolutions were offered and after animated addresses from Col. Miller, Mr. Ballard of Bennington, Mr. Sampson of Middlebury, and others, were unanimously adopted by the Society:

It is a remark of Blackstone (the Prince of human jurists) on slavery, "it is repugnant to reason and natural law, that such a state should exist anywhere."

Judge Story well observes, that "the existence of slavery in any shape is so repugnant to the rights of man, and the dictates of justice, that it seems difficult to find for it any adequate justification. It had its origin in vice of barbarism, and was the ordinary lot of those conquered in war. It was supposed that the conqueror had a right to take the life of his captive, and by consequence might subject him to perpetual servitude. But the position itself on which this right is founded is not true. And if in such case it were possible to contend for the right of slavery as to the prisoner himself, it is impossible, that it can justly extend to his innocent offspring through the whole line of descent." He continues, "How can we justify ourselves or apologize for our indifference on this subject? Our Constitutions of Government have declared that all men are free and equal, and have certain inalienable rights, among which are the right of enjoying their lives, liberty, and the pursuit of happiness. May not a miserabie African ask, 'Am I not a man or a brother?'

Says Jefferson, than whom a better judge cannot be cited, "The hour of emancipation is advancing in the march of time. It will come. It not brought on by the generous energies of our own minds, it will come by the bloody process of St. Domingo!"

Man to be possessed by man," said Bivalier. Man to be made property of?—The image of the Doty to be put under the yoke? Let these usurpers show their *at-eccusis!*"

Said Lafayette, "When I am inducing my views of American prospects and American liberty, it is mortifying to be told that in that country a large portion of the people are slaves. It is a dark spot on the face of the nation. Such a state of things cannot always exist."

Holding to the truth so forcibly expressed by Jefferson, and equally desirous on the one hand to prevent tragedy, and on the other to secure liberty, the Vermont Anti-Slavery Society, hereby re-assert their firm purpose to co-operate in removing slavery from the land by the "generous energies of the minds of freedom;" we aim to overthrow slavery by the moral influence of an enlightened public sentiment; by a clear and fearless exposition of the guilt of holding *property in man*; by analyzing the true nature of slavery, and boldly rebuking the sin; by a general dissemination of the doctrines of political economy, in regard to free and slave labor; by appeals from the pulpit to the consciences of men, by the powerful influence of the public press; by the formation of societies whose object it shall be to oppose the principles of slavery by such means as are consistent with our obligations to the law, religion and humanity; by elevating, by means of sympathy and education, the character of the free people of color among us.

Our testimony against slavery is the same which has ever formerly, and with so much success been applied to prevailing iniquity in all ages of the world, the *truth of Divine revelation*. Believing that there can be nothing in the Providence of God, to which this holy and eternal law is not applicable, we maintain that *no circumstances* can justify the slave-holder in a continuance of the system; that the fact that the system did not originate with the present generation is no apology for retaining it; inasmuch as *crime* cannot be *entailed*; and no one is under the necessity of sinning because others have sinned before him. That the *domestic* slave trade is as repugnant to the law of God, and should be as abominable in the eyes of a Christian community as the *foreign*, and that the child born on the plantation is not an entitled article of property.

We do not talk of *gradual* abolition, because as Christians, we find no authority for the *gradual relinquishment of sin*. We say to slave-holders, *repent now—today—immediately—just as we say to the untemperate*, "break off your vice at once—touch not, taste not, handle not, from henceforth forever!" Therefore,

Resolved, That we see no cause for abatement of arbor or confidence in the enterprise of the immediate abolition of slavery in our country; on the contrary we have the most sustaining and encouraging motives—the Divine assurance itself—that we shall at length reap, if we *faint not*.

As every part of the Union is deeply interested in the prosperity of all other parts, and as the existence of slavery in any one part endangers the whole, *therefore*

Resolved, That an attempt made by the people of one section of the Union to persuade those of another section to abolish slavery, is not an officious meddling in things which do not concern them.

Resolved, That an attempt on the part of the non-slaveholding states to convince slave-holders that their system of slavery is wicked and ruinous, is neither unconstitutional nor immoral, but a plain duty enjoined by that precept which says, "thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

Resolved, That the practice of holding men as property, being a violation of human rights, and a bold usurpation of a divine prerogative, his immediate emancipation is required by justice, by true expediency and by the Divine law.

Resolved, That the people of the non-slaveholding states being in many ways deeply involved in the guilt of slavery, especially by permitting its existence in the District of Columbia and in the Territories of the United States, it becomes us while remonstrating with our Southern brethren upon the sin of slavery to take the beam from our own eye, by using all proper exertions to procure the abolition of slavery in said District and Territories.

Resolved, That the danger of insurrection among slaves, arises, not from the prevalence of anti-slavery doctrines and principles, but from the misstatements of slave-holders and others, who represent abolitionists as encouraging the slaves to revolt.

The Society not having yet accomplished its business, and it now being 10 o'clock, it was concluded to have an adjourned meeting on the succeeding evening. Several proprietors of the meeting house being present, suggested that as their house would accommodate more persons than the State House, the next appointment should be made at the former place. The meeting was then, after prayer, adjourned to the next evening, at the meeting house.

We now enter upon a more disagreeable detail, as directly connected with the riotous proceedings of Friday night. As soon as notices for the adjourned meeting were printed and posted up, it was manifest from the movements of certain "rude fellows of the baser sort," that some violence or outrage was contemplated, if any considerable number of individuals could be banded together for a purpose so diabolical. It was soon ascertained that a joint letter to Mr. May, supposed to be in the hand-writing of the Editor of the Patriot, was in circulation for signatures, headed by TIMOTHY HUBBARD, as first signer, falsely professing to speak in the name of "a large number of the inhabitants of the town," and,—what is most astonishing of all—*directly identifying MANY MEMBERS OF THE LEGISLATURE* in the design of committing a trespass upon the rights, if not offering personal violence to an offending stranger for the crime of "holding forth the ABSURD DOCTRINE OF ANTI-SLAVERY"!!! Having been furnished by Mr. May with a literal transcript of this curious epistle, we here subjoin for the admiration of the citizens of Vermont:

MONTPELIER, Oct. 23, 1835.

"MR. MAY,
Sir—We the undersigned are requested by a large number of the inhabitants of the town, also many members of the Legislature, to inform you that by leaving town without any further attempt to hold forth the absurd doctrine of Anti-Slavery, you will confer on them a favor, and save them the trouble of using any other measures to that effect.

"Timothy Hubbard,
"S. B. Flint,
"Hugh Gourley,
"J. T. Marston,
"Geo. W. Hill,
"D. P. Russell,
"Moses E. Hale."

This note was sent to Mr. May's quarters at Barnes' Temperance House, at 4 o'clock, P. M. Mr. May, of course, found no difficulty, on inquiry, in ascertaining the general character of the persons who had thus insulted him and the Legislature of Vermont, and gave himself no trouble on the score of the letter.

At about half past six, we repaired to the meeting-house; and, notwithstanding the premonitory symptoms of a riot had been so distinctly developed in various ways in the afternoon, an assembly of three or four hundred had already convened, including, as before, a large proportion of members of the Legislature, and ladies of the village, the latter of whom were seated in the central part of the house. R. V. Mr. Hurbut, of Wilmot, offered prayer—when, as Mr. May was rising,

Timothy Hubbard rose and uttered a few incoherent words, from which we could only gather that he did not wish the business of the meeting to proceed.

Mr. Knapp observed that the meeting had assembled only for the purpose of expressing their opinions on a subject of public interest, and hoped they might be permitted to enjoy this constitutional right unmolested.

Mr. May remarked that he had come here at the solicitation of the State Anti-Slavery Society; that he should exceedingly regret to learn that here, among the green hills of Vermont, an assembly could not be permitted to conduct their proceedings, without the extraordinary interference which seemed to be threatened on the present occasion.

In reply, Hubbard again rose, and clapping his hands, exclaimed, "We are Green Mountain Boys!" This was cheered by about a dozen redoubtless, who had congregated with him in one corner for the purpose, evidently, of breaking up the meeting. These opposers were addressed from the pulpit, and by gentleman on the floor of the house, who presented to them in a kind and courteous manner the gross impropriety of their conduct. They were infringing upon an undoubted constitutional right; and this was the most inexcusable, as they might have staid away, or have attended a Colonization Lecture, which Mr. Beman of Andover was delivering, at the same hour, at the State house. But all that was said to them was of no avail. They were so low, that every high consideration was above them. Reason, and argument, and expostion, were only met by hissing, stamping of feet, and anon. cries of "Throw him over!" "Throw him over!" "Put out the lights!" "Tar-and-feather Knapp!" To the mind of a person of any moral sensibility, looking upon the scene in the corner, the first reflection would naturally have been, 'There must be a *vacuum in hell!*'

Col. Miller at length said that he was willing to abide by the democratic doctrine that the majority should govern, and thereupon called upon those who were in favor of hearing Mr. May, to rise. We believe that *every lady*, and nearly every gentleman (except, of course, the squad under Capt. Hubbard,) was instantly up. But in the midst of this proceeding the noises were kept up, and it became perfectly apparent that no good could result from any further attempts to proceed; and Mr. May accompanied by

clothes and genteel whiskers. The Mercantile Journal—bah! And finally the editors of the Commercial Gazette (one of them reputed a slaveholder,) so far as I am able to strengthen their usually crooked language, decidedly approve of the outrage! It may be well enough to mention, in this connection, that the last named Editors, not having "done enough for glory," during the day of Wednesday, made an excursion in the evening, in company with some other bullies, to the house of a highly respectable gentleman in West-street,—gained admittance, and demanded whether Thompson was there. There being no one present, but the lady of the house, the bullies staid an hour or two, (long enough to hear some pretty plain truths from this lady,) when, "having exhausted the argument, they"—took to their heels.

I have, Mr. Editor, been one of the present Whig party, under all its names, ever since it commenced, about the year 1826. I have honestly exerted my humble powers to promote its interests, and what I thought to be its principles. But when I hear the leaders of the party who have so long claimed "all the decency, all the talents," and all the good political principles, in the land, not only approving of, but actually engaging in a mob which came near destroying the life of an estimable fellow-citizen, I consider it high time to pause and reflect. I am for the "supremacy of the law," in its broadest sense; I am for the "freedom of speech, and of the press"—and however much I may disagree with Mr. Garrison on some points, yet I respect his rights as a citizen, and would defend them as I would my own. Moreover, I desire no fellowship with men who profess to be in favor of liberty, but in the next breath attempt the life of a man, whose only fault is, that he does not happen to think as they think, and speak as they speak. Being a spectator, a short time, to the proceedings on Wednesday, I could not but be surprised when I thought of the political principles of some of those whom I recognized as among the foremost in the mob.

A CITIZEN.

We hope the suggestion of the following article from the Reformer, will be attended to. A meeting of the friends of good order and the supremacy of the laws, ought forthwith to be held, and would undoubtedly be numerously attended, and be productive of beneficial results.

HURRA! FOR OLD FANEUIL HALL!

I cordially approve, Mr. Editor, of the suggestion that has been frequently made, that the Working-Men forthwith call a meeting at Faneuil Hall, (and invite such to join them as are really in favor of the "supremacy of the law") for the purpose of expressing their indignation at the late outrage upon the public peace. That they should do so at this time, seems to me peculiarly appropriate. They have been denominated as "disorganizers," "mobocrats," "desperadoes," and the like, by the very men who instigated and participated in that outrage; and what more appropriate time can they have to wipe out the foul calumny and place it where it belongs—on the heads of their traducers. Let them stand forth to the rescue of violated liberty; let them step forward and uphold the down-trodden majesty of the law; let them re-assert the principles of '76; let them save their fellow-citizens from that worst of all tyrants, a "gentlemanly mob!" Let them do this, and they will not only perpetuate their own principles, but heap coals of fire upon the heads of their enemies!

I do not wish them to approve of the measures of the Abolitionists. But let them rally for FREE DISCUSSION—the watchword of their hopes. How long will the restless spirit of Aristocracy be content with an easy victory over the liberty of one defenseless man? How long will an insatiable thirst for power be staved by one victim to its ferocity? Let "Eternal Vigilance" now rise. Let us not put off action in this relation, until impunity shall sound a knell for ruined hopes and blasted expectations!

A WORKING MAN.

BOSTON

SATURDAY, OCTOBER 31, 1835.

Several editorial articles from Mr. Garrison have been received, but they came too late for insertion this week.

you As the soul of Jonathan was knit to the soul of David, so is my soul to your soul. Your joys, sorrows, perils, persecutions, friends and foes, are mine. May God direct us in this crisis, and enable us with meekness and wisdom to do his perfect will, and cheerfully suffer every thing which awaits us.

Your unalterably attached
Friend and brother,
GEO. THOMPSON.

DISTRICT OF COLUMBIA.

Men and brethren! Friends of the slave, of every name and creed! Philanthropists! Christians! You who are willing to do unto others, as you would that they should do to you! Now is the time for action. Be up and doing. Where are your petitions for the abolition of slavery in the District of Columbia? The time draws near, when Congress will again assemble—aye, and WHERE assemble? Assembly—to our country's deep disgrace it must be said—in a slaveholding capital, among slave auctions and slave factories—in a city where a free man may be imprisoned unjustly, and sold to the highest bidder to pay his jail fees. How long shall this be so? How much longer shall we consent to be reproached and a byword among the nations of the earth, because exposed to Heaven's hot displeasure, because our hands are stained with blood, and in the treasury of our capital is found the price of human flesh—the wages of unparalleled iniquity? How much longer shall it be true, that licensing a traffic in bones and sinews, "in slaves and souls of men, is a source of income to a city under the exclusive jurisdiction of our immediate representatives, and which bears a name that Americans profess to cherish with affection and respect—youth with veneration? It will be thus, till the voice of the people shall demand, in language which cannot be misunderstood, and with an earnestness which will not be turned aside, the annihilation of this system of unutterable abominations.

Every American participates in the guilt and deep disgrace in which slavery involves the nation, unless he raises his voice to protest against its continuance, and exert his influence to procure its abolition.

Let the petitions be briskly circulated. Let every man, who has not already done so, see to it right speedily, that his signature is affixed to one, and let not our female friends forget that on them we rely for powerful and efficient aid in this work. It was a petition from the ladies, they will remember, which called out the noble effort of Dickson, "the Wilberforce of the American Congress"—our first bold champion in the hall of national legislation.

We hope there will be no delay in this matter. It's important, not only that the work be done, but that it be done in season. The petitions ought to go on in the very beginning of the session. It would not be wise to transmit them by our representatives themselves. In some places we know that large numbers of names have already been obtained, and we hope that no man, who, desiring to be free himself, is willing to act on the Christian principle of loving his neighbor as himself—no man who regards the welfare or reputation of his country—no man who desires the happiness of his species, or believes that all men have an inalienable right to liberty, will fail to give his name immediately to a petition for the abolition of slavery in the District of Columbia.

CHRISTIAN WATCHMAN.

While we have no apology to offer for a riot under any circumstances, we hold as being equally culpable, those who persist in a course that is calculated to excite such proceedings.

The above is the language of the Christian Watchman, in concluding an article on the notorious mob of the 21st inst.; a mob, be it remembered, got up through the influence of some of the daily papers, to break up a meeting of the Boston Ladies' Anti-Slavery Society, and who actually did assemble, to the number of some thousands, at "mid-day," and accomplished their praiseworthy, christian-like and patriotic design. Now the Christian Watchman may condemn mobs, and call for the "authority of law to be maintained" until "all is blue," and then close its articles with such paragraphs as the above, and it is all—yes, *all the palliation* that the mob want. This was the precise course pursued by the infamous Courier and Enquirer, and no less infamous Commercial Advertiser of New-York, in first getting up the mobs in New-York. They deplored mobs—O yes, but then the abolitionists would have to bear the whole blame, if there were a mob—and what then? Why, the mobocrats had the way well opened before them—for, do what they would, they were sure that the abolitionists would have to bear all the blame. So, now, the abolitionists—yes, a society of ladies, are by the Christian Watchman considered as guilty, in the sight of God and man, as a blood-thirsty mob! And this charge from a man that has been so grieved with the uncharitable, hard censures of slaveholders by the abolitionists. Now, we ask Mr. Thrasher what these persons do, whom he charges with "persisting in a course that is calculated to excite such proceedings?" What do they do inconsistent with the law of God, or whatsoever laws of the land? Let him point out any step which they have taken, which renders them more obnoxious to a charge of wickedly and unrighteously exciting opposition than the early Baptist preachers of Massachusetts, yea, than Roger Williams himself? They maintain principles that the editor of the Christian Watchman has again and again declared to be scriptural and correct; and their crime consists in openly, honestly, and religiously avowing them. This is their crime—preaching what the Christian Watchman declares is truth—and this is the course which places them on a level, in the estimation of this same Watchman, with a reckless, unprincipled mob!!

Go on, sir, if you choose—your consistency will soon be manifest to all men. No doubt you are pursuing a "PRUDENT" course. We question, however, whether the true saying of Jesus Christ will be suspended to save you from loss. "He that will save his life shall lose it." Why not make a universal application of your rule? How often were there tumults, mobs and riots, in the days of the apostles; and they too were the (innocent) cause of them. They were straightly

FARTHER FROM VERMONT.

Since the article from the Vt. State Journal was in type, a letter has arrived from Mr. May, stating that he went from Montpelier to Burlington, where he lectured unmolested, to a full and attentive audience. Only one symptom of the epidemic, mob-mania appeared, and that very slight, and speedily removed by prompt and judicious treatment. A man in the gallery of the meeting-house rudely accosted Mr. May, as he was about to commence, and told him he "had better not lecture there on abolition, if he knew what was good for himself;" but two gentlemen, one a distinguished lawyer of the place, and the other a member of Congress, (Hon. Heman Allen,) immediately interposed and gave the fellow to understand,—and any others, if others there were, disposed to unite with him in riotous proceedings

—that no infringement of liberty of speech would be permitted. This had the desired effect, and the lecture proceeded without interruption.

From Burlington, Mr. May went to Middlebury, where he also addressed a large assembly, with apparently good effect. Here, too, were exhibited some trifling indications of the existence of the prevalent disease of the country, but the Green Mountain doctors seem to understand the case and prescribed the right remedy, in good time. A fellow who threw a handful of duck-shot at the speaker, was unmercifully seized by the sheriff, and this checked all inclination to disorder within doors. A few stones were thrown at the house from without, by a number of boys, but the appearance of several energetic citizens, at the door restrained the assailants without, and the meeting passed off quietly.

QUARTERLY ANTI-SLAVERY MAGAZINE.

Subscriptions for this Magazine will be received at the Anti-Slavery Office, 46 Washington street, where specimens of the work may be seen. All, whether abolitionists or not, who wish to obtain a large amount of valuable matter on the subject of slavery, in a neat and beautiful volume, and at a cheap rate, will do well to call at the office and leave their names as subscribers for the Magazine. For one dollar paid in advance, the subscriber obtains 416 pages of useful reading, in a volume which for beauty of mechanical execution will be equal to any of the Magazines or Reviews of the country, and which would form an elegant as well as valuable addition to any library.

LORD SUFFIELD. The English papers announce the recent death of this truly noble philanthropist and excellent man, whose important and valuable services in the cause of human rights, materially aiding as they did, in effecting the abolition of slavery in the British colonies,

have endeared him to the lovers of impartial liberty in his own country, and will render his memory ever precious to the enemies of oppression and the friends of the oppressed in that and all other lands. Enough of earthly honor is it for any man, that his name is coupled with that of Wilberforce on the list of the benefactors of our race—and that high honor Suffield has fairly won. His name will stand in the estimation of the good in after times, as it stands affixed to the famous Protest against the American Colonization Society—next to that of the earliest parliamentary champion of the abolition of the slave trade.

The last Emancipator has copied from the London Christian Advocate, an interesting obituary notice of this nobleman, which we shall endeavor, if possible, to lay before our readers next week.

We are not sorry to learn that the workers in the shop where Mr. Garrison was seized, are anxious to remove from themselves the disgrace of having abetted the rioters by betraying Mr. G. to them. It shows in what light they regard the act. One of them has just called and requested us to publish their positive denial of the charge, and declares that they are all ready to testify that the story is wholly untrue.

CHRISTIAN WATCHMAN.

While we have no apology to offer for a riot under any circumstances, we hold as being equally culpable, those who persist in a course that is calculated to excite such proceedings.

The above is the language of the Christian Watchman, in concluding an article on the notorious mob of the 21st inst.; a mob, be it remembered, got up through the influence of some of the daily papers, to break up a meeting of the Boston Ladies' Anti-Slavery Society, and who actually did assemble, to the number of some thousands, at "mid-day," and accomplished their praiseworthy, christian-like and patriotic design. Now the Christian Watchman may condemn mobs, and call for the "authority of law to be maintained" until "all is blue," and then close its articles with such paragraphs as the above, and it is all—yes, *all the palliation* that the mob want. This was the precise course pursued by the infamous Courier and Enquirer, and no less infamous Commercial Advertiser of New-York, in first getting up the mobs in New-York. They deplored mobs—O yes, but then the abolitionists would have to bear the whole blame, if there were a mob—and what then? Why, the mobocrats had the way well opened before them—for, do what they would, they were sure that the abolitionists would have to bear all the blame. So, now, the abolitionists—yes, a society of ladies, are by the Christian Watchman considered as guilty, in the sight of God and man, as a blood-thirsty mob! And this charge from a man that has been so grieved with the uncharitable, hard censures of slaveholders by the abolitionists. Now, we ask Mr. Thrasher what these persons do, whom he charges with "persisting in a course that is calculated to excite such proceedings?" What do they do inconsistent with the law of God, or whatsoever laws of the land? Let him point out any step which they have taken, which renders them more obnoxious to a charge of wickedly and unrighteously exciting opposition than the early Baptist preachers of Massachusetts, yea, than Roger Williams himself? They maintain principles that the editor of the Christian Watchman has again and again declared to be scriptural and correct; and their crime consists in openly, honestly, and religiously avowing them. This is their crime—preaching what the Christian Watchman declares is truth—and this is the course which places them on a level, in the estimation of this same Watchman, with a reckless, unprincipled mob!!

The Truth from a source whence it was little expected. Those believe; thou dost well: the devils also believe and tremble.

An incident related to us the other day as having happened during the tumult of Wednesday the 21st, brought somewhat forcibly to our mind the case of a certain ancient personage who on a particular occasion exclaimed with more truth than one would have expected from him, "I know thee who thou art; the Holy One of God." When the mob—beg pardon—the "respectable gentlemen" rushed into the Anti-Slavery Hall and commenced throwing prayer-books into the street, it seems one of them seized a Bible, which another, probably less eager, and perhaps less "respectable" perceiving, says, "Don't throw that out—it is not one of the Abolition books—it is the Bible." "Damn it," was the *gentlemanly* reply, "it is all the same thing," and out the book went.

HOW IS IT?

We learn from a source of unquestionable credibility, that John L. Dimmick, who made himself somewhat conspicuous during the riot last week, has since, in conversation with a gentleman who happens not to belong to the "property and standing" mobocracy, made substantially the following statement:

"We," (meaning Henry Williams and himself,) "told the Mayor it was entirely useless to say anything against him—the sign must and shall come down." "Well," the Mayor replied, "don't commit yourselves, don't commit yourselves, and I will send a peace officer to take it down."

This is John L. Dimmick's story. It is moreover a fact, as we are informed from another source, that one of the men who took down the sign, and indeed the first if we mistake not, who laid hands upon it for that purpose, was a peace officer. Is it not true, that the Mayor of Boston acted in a manner so utterly unworthy of himself and of his official station—that he so grossly violated his oath of office and the laws of the commonwealth, as to perform the work of the rioters for them, so that they might not commit themselves? Or is he basely and wickedly slandered by those who wish to shelter themselves from the just punishment of their own misdeeds, under the sanction of his alleged constancy and authority? We ask for information.

Go on, sir, if you choose—your consistency will soon be manifest to all men. No doubt you are pursuing a "PRUDENT" course. We question, however, whether the true saying of Jesus Christ will be suspended to save you from loss. "He that will save his life shall lose it." Why not make a universal application of your rule? How often were there tumults, mobs and riots, in the days of the apostles; and they too were the (innocent) cause of them. They were straightly

THE UTICA CONVENTION.

The intelligence from the N. Y. State Anti-Slavery Convention is certainly of a very cheering character, notwithstanding the sneering tone of the Journal of Commerce, and the triumphant air with which it narrates the proceedings of the people of Utica in opposition, and as the editor seems to think, successful opposition to the purposes of the Convention. The story of the Journal, by the way, wears something like an appearance of inconsistency on its very face, besides that it is contradicted point blank, in some particulars by that of the Commercial Advertiser, which we have copied on the opposite page. The Journal says there was no mob, unless the organized citizens of Utica, with their Chairman, &c. "so impudently called a mob"; and that though there was intense excitement, yet "moral force triumphed and no violence occurred." And yet this same Journal informs us that an Alderman's coat was torn off by some rude youngsters in the porch of the church where the convention assembled, and that "during the evening the types in the office of the Standard and Democrat," an Anti-Slavery paper, "were thrown out of the window." They must have a new way of doing these things in Utica, if they can tear a man's coat off his back, and plunder a printing office, all without violence. Our Boston mobocrats should forthwith send a delegation of "gentlemen of standing and property" to Utica, to learn the art and mystery.

Just look, too, at this brief extract from the Commercial's story, as showing how the "moral force" of the good folks of Utica triumphed: "The house was in perfect uproar. Cheers, groans, yells and all manner of strange noises ensued." And how beautifully consistent with the Journal's account, too, is the statement of the Commercial, that—"such was the fury of the populace—if the Convention had not adjourned, the church would have been pulled down, and perhaps life would have been lost. The Journal also tells us that the story of the doors being forced open by a mob, is false—that it was not a mob, but a regularly appointed committee of the citizens which entered the church, and that this committee found the doors open. But the Commercial, as if obstinately bent on crossing the Journal's track at every turn, positively declares that "the doors were opened by a crowd" which entered and filled the house with uproar, "cheers, groans, yells and all manner of strange noises," and that things had gone in this way "some twenty minutes" before the committee arrived. Verily, the testimony of these two witnesses agrees most charmingly, considering that they are both on the same side. Well, leaving them to reconcile their contradictions as they best can, we will go on to give the conclusion of the story, which is certainly the most agreeable part of it. From letters of the Commercial's correspondent we learn, that after "moral force" had, by means of yell and shouts and menaces of destruction to the place of meeting, so far "triumphed" as to have procured the adjournment of the convention, the members went by invitation of Gerrit Smith, to Utica, some five and twenty miles distant, and there concluded their business without molestation. About a thousand delegates, representing nearly every county in the state, were assembled, and enrolled their names as members of the society, and about eleven hundred dollars were subscribed to its funds. Judge Jay was chosen President of the Society—a better choice could not have been made—and one Vice President was appointed for each Senatorial district. Not the least interesting item is, that Gerrit Smith addressed the convention on a thorough-going abolition speech of an hour and a half, "avowing himself," says the letter, "in favor of their principles, "even the most odious of those principles." Col. Stone himself says, though evidently very sorry to be obliged to say it, that "Mr. Smith seems at length to have thrown himself into the arms" of the Anti-Slavery Society.

So much for the boasted Anti-Absolution triumph, at Utica. "Moral force" has indeed triumphed, though in a very different sense from that in which the Journal of Commerce makes the assertion. In view of this result, we have abundant cause to thank God and take courage.

Though our enemies had repeatedly threatened that no convention should be held, though they summoned the mob to enforce their threats, though they resorted to every means in their power to accomplish their purpose,* yet they have the mortification to encounter an utter defeat—to see a convention the most numerous ever assembled in that state on any occasion, and by the confessions of our opponents themselves, highly respectable in character, embracing an amount of talent and influence, and moral power, such as is seldom embodied, to see a large and efficient State Society organized, with one of the ablest and best and greatest men of the state at its head—to see one of our most distinguished opponents, and a man of very extensive influence united heartily on our side, and engaged with us in combatting for the right, under the broad banner of immediate emancipation—and in all this to see—yes, and to feel, for they cannot but feel it—that the march of truth is irresistibly onward, and its ultimate and complete triumph infinite sure. *Thanks be to God who will give us the victory.*

* Among the very appropriate means adopted for the accomplishment of their design, as we learn from the Commercial's letter-writer, was throwing open the grog-shops, and furnishing liquor gratuitously to the zealous patriots.

[For the Liberator.]

MESSRS. GARRISON AND KNAPP:

Gentlemen—I wish to enquire of you, or through your paper, as to the propriety of having men nominated for State Officers. I think there should be some way in which abolitionists should be counted, so far as votes are concerned. I think abolitionists in the country would like some candidate, for Governor and Lieut. Governor, to cast their votes for—we want some men who are willing to be stereotyped—we have men in our ranks qualified for these offices, and if you should have two or three more Riots, like the one you had in Boston, last week, we should not want for voters in a year or two.

The cause is going ahead. Our friend Garrison is not forgotten at the throne of grace; God is still just although wickedness seems to abound, and the love of many wax cold—but you recollect that He who cannot lie, has said the wrath of man shall praise him and the remainder of wrath he will restrain. Yes, all the hearts of the wicked are in his hand, and for wise reasons he permits them, at this time, to act out their depravity in endeavoring to stop the mouths of abolitionists. But this very wrath shall advance this cause.

A VOICE FROM THE INTERIOR.

VERMONT LEGISLATURE.—The petition of R. T. Robinson and others, praying that the delegation for Vermont in Congress, be instructed to endeavor to obtain the immediate abolition of slavery in the District of Columbia, was read and referred to a select committee of four. The petition of 332 inhabitants of Starkborough and vicinity, for the abolition of slavery in the District of Columbia—of 422 females of Starkborough and vicinity—of Wm. Eaton and others, on the same subject, were referred to the same committee.

OUR RAIL ROAD. We have the gratifying intelligence to communicate to our friends abroad that the workmen have commenced operations in Bradford on the proposed Rail Road between Andover and this place. A number of men are already engaged in hauling and preparing stone for the Road

LITERARY.

[For the Liberator.]
SHOUT OH AFRIC,
ALL THY SONS SHALL SOON BE FREE.
Hark I hear a cry of anguish
In my own, my native land!
Brethren doomed in chains to languish,
Lift to Heaven the suppliant hand,
And despairing,
Death, the end of wo, demand.
Let us raise our supplication
For the wretched, suffering slave,
All whose life is desolation,
All whose hope is in the grave;
God of mercy,
From thy throne, O hear and save.
Those in bonds we would remember
As if with them were bound,
For each crushed, each suffering member,
Let our sympathy abound,
Till our labors
With complete success are crowned.
Even now the word is spoken,
"Slavery's cruel power must cease,"
From the bound the chain be broken,
Captives hail the kind release,
And in triumph
Comes to reign the Prince of Peace.

[For the Liberator.]
From the land of my father's most cruelly torn
And condemned till death free's me, a captive forlorn,
'Mid the toils of hell slavery my prison has passed,—
Now the hope of deliverance approaches at last.

What depression of spirit—what anguish I've known,
When despairing, I sorrowed, and sorrowed alone!
For alas! my loved children borne far from my gaze
'Neath the lash of the driver now wear out their days:

And the wife of my bosom—O she has been sold,
And my heart sinks within me, all lonely and old;
Though in anguish heart stricken, I sought for relief,
There was none to take pity—none cared for my grief.

As my days now are numbered, I gladly could die,
But for loved ones in bondage I cease not to sigh:—
None but parents can fathom the anguish I feel,
None but slavery's victims my sorrows reveal.

All abandoned to wo, to my Maker I prayed
And a crown he presented that never will fade—
Made me hope in my Savior whom soon I shall see,
And will praise without ceasing when death sets me free.

[For the Liberator.]
I saw him kneel in calm despair,
And lift his lettered hands to Heaven;
No hope was blighted in his prayer
That slavery's chains would e'er be riven.

I wept in anguish thus to see
A man, a brother doomed a slave;—
My native land, I blushed for thee,
And prayed indulgent Heaven to save.

THE BROTHEL'
Accurred shrine! reared in this Christian land,
And piled with offerings to human lust,
Broken vows, and martyred innocence;
And blotted hopes, all bleeding virtue;
By thy long train of worshippers are mighty brought,
And sacrificed on the earth's choicest things.
Thou art Crime's catcath—bedecked with spoils
Of female honor, peace and happiness,
And "sweet domestic bliss," and hoisted faith,
And virgin purity, and artless love.
And filled by (guilt embalmed) with living dead.
Here dost thou proudly stand, where temples rise
To God, and bid defiance to his holy name,
His ministers, his people, and his law;
While victim after victim, lured by thee,
Comes—bow's—and is undone forever!
Thy flood of fiery ruin whelms vast multitudes.
Unquench'd by Mercy's healing stream, it rolls,
Deep crimsoned with blood of souls to hell.
Pollution's inquisition! far worse than that of Rome—
More terrible to Christians hosts, though clad
in panoply of heaven! Armed by Omnipotence
With shield of Faith, and Hope's bright helmet,
And Spirit's sword, they dare not venture nigh,
To snatch one victim from the altar fire.
Thou hast struck Zion's watchmen dumb,
Though many a one, who from their hand receives
The pledge of a dying Saviour's dying love,
Hers mighty pays to thee his curst libations.
There is a fountain which can cleanse
Even those—opened long since—and still it flows
From Mercy's fount, and drinks up all uncleanness.
Come forth—come forth, ye washed ones; take the cross—
Despair the shame—speed on the work—rest not—
Till the deep trench around this shrine is made,
To receive the waters of salvation."

FORBEARANCE WITH FRAILTY.
Scorn not the sinner,—though her name
May drag of deep abhorrence stir,—
And though the kindling blush of shame
Doth burn on Virtue's cheek for her.
Judge not,—unless thy lip can tell,
What wily tempers fierce and strong,
Did the unguarded soul prowl
To ruin's hidden gulph along.
The downward road how fearful steep,—
The upward cliff how hard to climb,—
He only knows, whose records keep
The undecyph'r'd grades of crime.
Scorn not the sinner,—thou whose heart
In pure purpose, gained'st strong,—
Claims penitence with thee no part—
Both pride to mortal man belong?
All thy follies unforgiven,—
Wert thou, at death's dread hour accus'd,
Even thou, might at the gate of Heaven
In terror knock,—and be refus'd.

L. H. S.

[From the Buffalo Commercial Advertiser.]
STANZAS.
'Tis evening, and
The gates are bland,
And sea and sky are blending;
An azure vest,
This lines the west,
And beauty o'er it bending.
'Tis sweet to look
On Nature's book,
Whose leaves are now unfolding;
The fountain's gush,
The rippling rush
Of meadow'd waves beholding.
Each woody bower
Revers this hour,—
Each flower its petals closes;
The busy bee
His symphony,
And bird and bower repose.
'Tis sweet to look
From Nature's book,
Up to Nature's Heaven,—
Where life is pure,
And peace secure,
Till time shall see its even.

Buffalo, Sept. 10, 1835.

MISCELLANEOUS.

LATEST FROM EUROPE.

By the arrival of the Independence, Capt. Nye, at New York, London and Liverpool dates to the 26th ult. inclusive have been received.

Accounts from Spain state that a severe skirmish had taken place on the 11th of Sept. near Bilbao, between a portion of the Queen's troops and the army of Don Carlos—in which the former were defeated, with about the loss of 400 killed and wounded—General Espartero being among the latter. Only one English battalion was engaged in the battle, and sustained a loss of two killed and ten wounded.

A new Ministry has been formed in Spain, with Mr. Mendizabal at its head, which promises to secure the approbation of many of the Liberals.

Don Carlos still adheres to his determination of putting to death all foreigners who fall into his hands. Seven men of an Irish regiment were the other day, decoyed into the enemy's line, and shot at having been selected as the individual most worthy of your confidence. Let us then converse freely, be under no restraint—but express your sentiments without disguise!

"Certainly, my Lord, that is my intention. I am surrounded by individuals, all of whom are ordinary, and many of whom are ignorant. They cannot understand me—it is impossible that I should enter into any explanations with them."

"You are right, my friend," said the Peer, "and I have complied with your request with the utmost promptitude. You say you will speak freely. Well, how shall we begin?"

"As you please, my Lord. The subject of conversation is altogether indifferent to me."

"We will then talk of the affair of the 28th of July. Arrangements were probably made in relation to that business, a long time since. I should like to know the names of the principal individuals who were connected with you in that transaction."

"I cannot satisfy you on that point."

"Did you not say that you would converse freely with me?"

"I did, but I was not aware that you wished to converse on this particular subject."

"Then what shall we talk about?"

"About any subject you choose, excepting the one connected with my imprisonment—Select any other, and I will converse with the utmost frankness."

The Baron bit his lips, and withdrew in high dudgeon.

A letter from Rome of the first September, mentions the arrival of the United States ship Delaware in the Bay of Naples, last from Tripoli.

The London papers of the 25th contain an official announcement that American vessels have a right to trade directly with Singapore.

Shipwreck and loss of one hundred and thirty lives. The convict ship George III, bound to Hart Town, was lost on the 12th of April, and out of 292 who were on board, 132 perished.

U. S. Circuit Court. Transportation of Slaves from one foreign port to another. The Circuit Court were occupied on Friday and Saturday last, in the trial of John Battiste, of New Bedford, indicted for an alleged act of piracy, by being engaged in the Slave trade. The trial was had before Judges Story and Davis, and the prosecution conducted by Mr. District Attorney Mills, and the defence by Messrs. Webster and Charles P. Curtis. The circumstances upon which the indictment against Battiste was founded, were as follows:—

Battiste was mate of the brig America, owned in New Bedford, and commanded by Capt. Miller (also indicted) which was engaged in trade on the coast of Africa, in 1834. In the course of the traffic with the Portuguese settlements, the America at sundry times conveyed slaves as passengers from the port of Old Benguela to port Loando, both ports being regularly under Portuguese jurisdiction. There was no evidence or pretence that Battiste had any property interest in the slaves thus transported, from port to port, but that he only performed such duties in relation to their embarkation and disembarkation, as devolved upon him, as Chief Officer of the brig. Nor was there any evidence to show what became of these negroes. Upon these facts the Grand Jury found an indictment as constituting an offence against the Act of Congress, 1820, chap. 113. Section 4 of this statute provides:—

"If any citizen, &c. shall land from such [American] ship, or vessel, and on any foreign shore seize any negro or mulatto, not held to service or labor by the laws of either of the States or territories of the United States, with intent to make such negro or mulatto a slave; or decay, or forcibly bring or carry, or shall receive, such negro on board, &c. with intent as aforesaid, such citizen, or person, shall be adjudged a pirate, &c. and suffer death."

The defence mainly set up was, that as the negroes, when taken on board of the brig, were then actually slaves, they could not be made slaves; that the intention was clearly nothing more than to take them as passengers, and entirely different from seizing or receiving free negroes, and reducing them to slavery subsequently. It was admitted that the acts proved might amount to a violation of the act of 1800, chap. 51, which renders such a transportation of slaves a penal offence, but not capital.

Judge Story, in charging the jury, said he could not believe that Congress, in the statute of 1820, contemplated the act of conveying slaves from one foreign port to another, as passengers, particularly as the law of 1800, which was not repealed, provided against that offence, and he was clearly of opinion, that Battiste was guilty of breaking that law. He did not see, therefore, how the prisoner could be convicted on the capital indictment. Thus instructed on the law, the jury returned a verdict of Not Guilty, in a few minutes after the case was committed to them.

Both Captain Miller and Battiste are now to be tried for the misdemeanor of transporting slaves from one foreign port to another, contrary to the provisions of the act of 1800, chap. 51, sect. 2:—

"That it shall be unlawful for any citizen of the United States, or other person residing therein, to serve on board any vessel of the United States, employed, or made use of, in the transportation, or conveying of slaves from one foreign country or place to another, &c. under penalty of a fine not exceeding \$2000, and imprisonment not exceeding two years."—Morning Post.

The following article, from the New Bedford Mercury, furnishes another mournful illustration of the evil effects of intemperance:—

Riot. A serious riot took place on Saturday night, two or three miles west of this village, at a house occupied by a Mr. Tripp, on the road leading to Smith's Mills. The particulars as far as we have been able to ascertain them are as follows. A gang of sailors, and others who have recently arrived here from New York for the purpose of obtaining whaling voyages, to the number of about fifteen, twenty, went to the house of Tripp at about 11 o'clock on Saturday night, at which a number of persons were already assembled, and demanded admittance, which was refused to them. They however succeeded in effecting their object, by violence, and commenced demolishing the movables and fixtures in the house, and a scene of personal violence and outrage immediately followed. Tripp and his comrades secured one of the men, bound and afterwards beat him in a cruel and shocking manner. The invaders left the house at about 12 o'clock. They were followed to the street, where a double-barreled gun, loaded with a bullet and buck-shot, was discharged at them, when at the distance of about ten rods from the house, and a man named Henry Mariner, was wounded. He was immediately conveyed in a wagon to his boarding house in this town, and on examination it was found that the ball had entered his body at the right side immediately below the ribs and passed through and lodged near the surface of the skin on the left side. The wound is pronounced to be mortal. The sufferer was alive last evening, but in great agony. Mariner is a native of New Jersey, about 26 years of age, and by trade a carpenter. He came here for the purpose of procuring a voyage, and it is said had not taken an active part in the affray.

Tripp has been secured and is now confined in jail, to undergo an examination. Six or seven females, of abandoned character, were in the house of Tripp at the time of the affray. We understand that measures have been taken to suppress any further attempt at outrage by those concerned in this affair. The origin of the disturbance is undoubtedly to be attributed to the intemperate use of liquor, and the facilities which are now furnished in the suburbs of our village for obtaining ardent spirits.

FIESCHI, THE ASSASSIN. It is stated in one of the French Journals, that Fieschi, who is confined in prison for his attempted assassination of Louis Philippe, which resulted in the murder of Marshal Mortier and others, lately addressed a note to Baron Pasquier, requesting an interview. His request was immediately complied with. "My dear Fieschi," said that nobleman, on being introduced into the cell of the assassin, with the most engaging smile, and a bow to the very ground, "you have come to the determination to give a full explanation of that unhappy affair. I feel much flattered at having been selected as the individual most worthy of your confidence. Let us then converse freely, be under no restraint—but express your sentiments without disguise."

Hearing from without the cry of 'Fire,' just before the close of the services, I immediately left the church and found myself at once in the midst of a confused crowd who had collected on the steps and in the area in front. I looked up, expecting to see the house in flames, but was mistaken, and soon after ascertained that it was a false alarm, maliciously raised for the purpose of breaking up an assembly, composed of some of the most intelligent and respectable citizens of the place. By the way, judging from the strong odour of the breath of those among whom I had thus fallen, I could not help thinking it would have been in a high degree dangerous for them to have been present at a fire. Spontaneous combustion is known sometimes to have taken place; when pernicious, then, had the cinders of a burning building come in contact with the 'spirit gas' which they were every moment exhaling!

Not finding my situation very pleasant, and remembering the maxim, *A man is known by the company he keeps*—I began to make the best of my way out, when my attention was arrested by the exclamation *If it was only a little darker*, uttered in a tone which indicated that those from whom it came, were disappointed in the execution of some favorite project. *If it was only a little darker!* What can be their purpose? I asked myself. Do they wish for darkness because their deeds are evil? It must have been so—for hearing them afterwards say to each other in a tone of head like malignity, *We'll have him—if we'll have him!* I could no longer repress my curiosity, and seeing one of them who was a respectable man in appearance, but evidently, an aider and abettor in these dark proceedings, I made bold to ask of him the meaning of all this, and learned that it was their purpose to lay violent hands on the gentleman whose lecture had just closed.

Most diabolical purpose! What evil could they know of the object of their rage? They had not been within the sound of his voice; and had they been, such was the situation of many of them that they would have been incapable of saying on what subject he was speaking.

I had never before been the witness of a mob, and having gained a favorable, but (to a friend of Law and Liberty) *dreadful post of observation*, I determined to view with as much calmness as possible, the disgraceful scene. On one side of the street stood the church in which I had just listened to the voice of prayer and the claims of External truth—on the other side, nearly opposite, one of the devil's Recruiting offices—where night probably had been heard the oaths and jeers of the profane. The banner over the entrance bore a very common inscription, *West India Goods and Groceries*. Between this 'War Establishment' and the first named edifice, were arranged the collected forces of the besiegers. Would that I could give a just description of their appearance! Their rage had now reached a fearful height—and in the pale light which the moon shed on the field of action, anarchy and violence were seen to reign triumphant. Many were reeling and staggering to and fro like drunken men—others of this infuriated multitude were brandishing aloft their arms and threatening vengeance on their intended victim—while at the same time, their horrid oaths and curses were rending the air and the poisonous effluvia of their breath tainting the evening gale. And this, thought I, is a splendid comment on the morality of *Rum making—Rum selling and Rum drinking*; these deeds of darkness are the deeds of *Rum!* Heart sick and disgusted with the scene before me, I could bear it no longer;—it served, however, to convince me more fully than ever, that Rum is one of the Devil's most powerful instruments—and the Rum Dealer, one of his most efficient agents.

NO FICTION.

Emigration from Virginia.—Independent of pre-existing causes, Abolitionism is to be thanked for imparting an increased impulse to the immigrating mania. It is actually all-prevading and most alarming. Thousands have gone, yet more thousands are preparing to go, and still increase.

Thousands are preparing